

# *The Authority of Jesus' Over Sickness, Nature, and Demons*

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“Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. For I too am a man under authority.

Matt 8:8-9

*And the men marveled, saying, “What sort of man is this that, even winds and sea obey him?”*

Matt 8:27

*“What have you to do with us, O Son of God? Have you come here to torment us before the time?”*

# *Jesus' Authority to Forgive Sins*

*For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of Man has authority on earth to forgive sins—he then said to the paralytic—“Rise, pick up your bed and go home.”<sup>7</sup> And he rose and went home.<sup>8</sup> When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.*

Matt 9:6-8

# *The Authority of Jesus' Teaching*

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Matt 7:28-29, “When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.”



SHABBAT ELEVATOR

## Rabbinic Teaching Method (Mishnah)

**Our Rabbis taught:** How is a road through a public domain to be provided with an *'erub*? The shape of a doorway is made at one end, and a side-post and cross-beam [are fixed] at the other. Hanania, however, stated: Beth Shammai ruled, a door is made at the one end as well as at the other and it must be locked as soon as one goes out or enters, and Beth Hillel ruled, a door is made at one end and a side-post and a cross-beam at the other.

## Rabbinic Teaching Method (Mishnah)

Did not Rabbah b. Bar Hana state in the name of R. Johanan that Jerusalem, were it not that its gates were closed at night, I; would have been subject to the restrictions of a public domain; and Ulla too has stated that the city gateways of Mahuza, were it not for the fact that their doors were closed at night, would have been subject to the restriction of a public domain? Rab Judah replied it is this that was meant.

## Rabbinic Teaching Method (Mishnah)

It was stated: Rab said, The halachah is in agreement, with the first Tanna, and Samuel said, the halachah is in agreement with Hanania. And [as] Samuel in fact ruled [that a crooked alley] is subject to to the law of a closed one [the first restriction was applied] in agreement with Rab who ruled that '[a crooked alley] is subject to the same law as one that is open at both ends.

## Rabbinic Teaching Method (Mishnah)

The question was raised: According to Hanania's ruling in the name of Beth Hillel, is it necessary to lock [the single door of the alley] or not? Come and hear what Rab. Judah said in the name of Samuel: It is not necessary to-lock it; and so also said R. Mattenah in the name of Samuel: It is not necessary to lock it; Some there are who read: R. Mattenah stated, 'I myself was once concerned in such a case and Samuel told me that there was no need to lock [the door] R. Anan was asked:



## Rabbinic Teaching Method (Mishnah)

Rab Judah replied it is this that was meant:  
How is an erub to be provided for alleys that open out at both ends into a public domain? He replied: Come and see the [alley] gateways of Nehardea which are half buried in the ground and Mar Samuel continually passes through [these gates] and yet never raised any objection. Kahana said: Those were [partially] closed. When R. Nahman came he ordered the earth to be removed.

# *The Authority of Jesus' Teaching*

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Matt 5:18, “I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until all is accomplished.”

# *The Authority of Jesus' Teaching*

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Matt 24:35, “Heaven and earth will pass away but my words will never pass away.”

# *The Authority of Jesus' Teaching*

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Jesus not only spoke the truth of God, he is the truth of God

John 1:18, “No one has ever seen God; the only God, who is at the Father’s side, he has made him known.”

John 14:6, “Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me.’”

Since Jesus Christ is the way, the truth, and the life:

We go to Jesus as our ultimate source of all truth especially regarding truth about God, ourselves, our lives, and our future.

When we do go to Jesus, we must hear his words and obey.

We represent Jesus in being his voice into the world.

2 Cor. 5:20, “Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.”

Since Jesus Christ is the way, the truth, and the life:

We treasure and adore Jesus as the one who is the truth,  
tell us the truth, and brings us freedom!

So Jesus said to the Jews who had believed him, “If you  
abide in my word, you are truly my disciples, and you  
will know the truth, and the truth will set you free.”

John 8:31-32

O Come Let Us Adore Him

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O come, all ye faithful, joyful and triumphant,

O come ye, O come ye, to Bethlehem.

Come and behold Him, born the King of angels;



O come, let us adore Him,

O come, let us adore Him,

O come, let us adore Him,

Christ the Lord.

True God of true God, Light from Light

Eternal,

Lo, He shuns not the Virgin's womb;

Son of the Father, begotten, not created;

O come, let us adore Him,

O come, let us adore Him,

O come, let us adore Him,

Christ the Lord.

Sing, choirs of angels, sing in exultation;

O sing, all ye citizens of heaven above!

Glory to God, all glory in the highest;

O come, let us adore Him,

O come, let us adore Him,

O come, let us adore Him,

Christ the Lord.

Child, for us sinners poor and in the manger,  
We would embrace Thee, with love and awe;  
Who would not love Thee, loving us so dearly?

O come, let us adore Him,

O come, let us adore Him,

O come, let us adore Him,

Christ the Lord.

Yea, Lord, we greet Thee, born this happy morning;

Jesus, to Thee be all glory given;

Word of the Father, now in flesh appearing.



O come, let us adore Him,

O come, let us adore Him,

O come, let us adore Him,

Christ the Lord.